

VOL. XXXX

No. 4

THE AMERICAN McALL RECORD

Devoted to the
interests of the
McALL MISSION
in FRANCE

issued

January - - March
May - - November

NOVEMBER
1922

THE AMERICAN McALL ASSOCIATION
1710 CHESTNUT STREET PHILADELPHIA

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION

1710 CHESTNUT STREET

PHILADELPHIA, PA.

SUBSCRIPTION PRICE: Four numbers with Annual Report, postpaid, 50 cents.

CLUB RATES, ten or more subscriptions, to one address, 40 cents a year.

Club Rates do not include the Annual Report.

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VOLUME XXXX

NOVEMBER, 1922

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THE SECOND MILE

"If thy brother," said Jesus, "constrains thee to go a mile with him—go with him twain."

"Friends of *La Mission Populaire*, friends of every nationality," said Director Henri Guex at the 50th Anniversary, "you have gone with us a first mile which has extended through fifty years and all the length of this first mile you have sustained, aided, strengthened by your prayers and your faith as well as by your money, the young Mission McAll! From the heart, thank you, and may God be praised. To go with us a second mile we would not constrain you, but we bless you in that you yourselves spontaneously have taken for marching order the resolution to go with us the second mile and we feel profoundly how much that resolution holds for us of promise and encouragement."

The program in brief of the Mission's Jubilee celebration in France gives an idea of the richness of the feast enjoyed by the delegates. It read as follows:

"Founded in 1872 by the Rev. Robert W. McAll, the *Mission Populaire Evangélique de France* will celebrate on June 25th, and the days following, its Fiftieth Anniversary. With a feeling of profound gratitude towards God and towards the faithful friends of the work, the Committee of the Mission invites all who are interested in the advancement of the Kingdom of God in France to join in this celebration.

Sunday, June 25th

- 10.00 Church of the Etoile—Address by Prof. Westphal.
- 11.00 American Church—Address by the Rev. George T. Berry.
- 3.00 1 Rue Pierre Levée—Reception to the representatives of the churches and Protestant work and foreign delegates.
- 4.30 1 Rue Pierre Levée—Public Meeting: *The Past*, M. C. Beigbeder; *The Present*, M. Henri Guex. Music by the Choir of *Salle Centrale*.
- 8.30 19 Rue de L'Avre—Evangelistic Meeting, presided over by MM. Hirsch and Christobel.

Monday, June 26th

Trip to St. Quentin—A visit to the work in Rue Cronstadt. Inauguration of the new building in Rue de Cambrai.

Tuesday, June 27th

Visit to the Mission Boat—*Le Bon Messenger*, at La Croix St. Ouen, (Oise).

Wednesday, June 28th

- 3.00 At the home of M. Bach, Rue de Grenelle—Reception given by the Committee to the foreign delegates and to the workers of the Mission.

Thursday, June 29th

12.00 Luncheon at the *Foyer* of the School of Christian Service (Rue du Sergent Bauchat). Visits to other Paris stations.

8.30 1 Rue Pierre Levée—Stereopticon views of the Mission's work, past and present.

Friday, June 30th

3.00 1 Rue Pierre Levée—Weekly Prayer Meeting.

5.00 Meeting of the Committee.

Saturday, July 1st

Departure of the delegations to visit the *Foyer du Peuple* at Fives-Lille and the *Fraternité* at Nantes."

THE GREAT DAYS OF THE FEAST

GEORGE T. BERRY

"Beautiful and blessed days which left in the memories of those who participated in them a vivid sense of the benediction which God bestows on an act of faith, of love, and of consecration such as that from which the McAll Mission sprang!"*

The citation is from an account in *Le Christianisme au XX^e Siècle* which ends with the prayer: "May the Jubilee be a point of departure for a second 'step' as rich in results as the first!"

It was the Mission's director, Pasteur Henri Guex, who wrote these words—a man who, in his "faith" and "love" and "consecration," not to speak of his gentleness, tact, patience and initiative, resembles its founder almost to the point of reincarnation. There could be no surer guarantee that the "second step" will be as "rich in results as the first" than this fact!

The prophecies of the Jubilee Commemoration were all short of the reality. The international interest in it was evident in the delegation present—men and women from England, Scotland, Holland, Switzerland and America. To assist in their welcome the committee had invited to Paris its co-workers from every station of the Mission, from Boulogne to Nice. Names familiar for years suddenly became personalities, and life-long attachments were formed during the many hours spent together

*The reference is to the oft-repeated incident of the Boulevard de Belleville, in Paris, on the night of August 18, 1871, when Robert McAll was accosted by a French workingman with the request for a "Gospel of Reality." The "act of faith" was Dr. McAll's response.



DELEGATES AT THE JUBILEE CELEBRATION

as the week's program was carried out! Expressions of admiration on the part, in particular, of the American friends of the Mission for those who are intrusted with its work would sound extravagant to all but those whose privilege it was to know thus at close range the indefatigable, devoted men and women who compose its staff!

The celebration began on Sunday morning with simultaneous services in the American Church and in the French Church of the Étoile. At the latter, Professor Westphal, of Hâvre, father of Pasteur Henri Westphal, General Secretary of the Mission, preached a sermon of reminiscence and prophecy.

The official reception of the delegates took place on Sunday afternoon in the Central Building, President Bach presiding. Brief salutations were offered by representatives of the foreign delegations and warmest words of brotherly appreciation were spoken on behalf of the French Protestant churches and missionary bodies. Then followed the memorial service proper, at which the auditorium was filled to capacity to listen to the President's moving and tender address of welcome; to

the story of the "Fifty Years" as told by the former director, M. Beigbeder, and to the beloved present director, Pasteur Guex, as he sketched the outlines of the work of today and gave voice to his hopes and sense of responsibility for the future. Music has played a large rôle in the Mission's success through all the years, and the choir of forty voices, under the leadership of M. Henri Westphal, stirred the audience with its beautiful selections. Following tea in the lower hall—the only "dinner" for which there was time, the delegates and friends proceeded to the evening service at *Grenelle*, where two of the earliest co-workers of Dr. McAll, Pasteurs Hirsch and Christol, spoke, and another choir, under the direction of Pasteur Bertrand, again thrilled the audience with its exquisite singing.

It was late, when, after lingering handshakes and "good-nights," the "happy band of pilgrims" separated for the night! Not a delegate but felt that, during the twelve hours of fellowship of that memorable day, something significant had happened toward the indissoluble cementing of that Franco-American alliance which was given its first impulse fifty years before.



MCALL WORKERS FROM MANY STATIONS

French express trains have an irritating habit of making "early starts," but the fatigue of Sunday had been so surcharged with exhilaration that it was a "fresh" group which appeared at the Gare du Nord before eight o'clock Monday morning for the trip to St. Quentin, the second item on the week's schedule being the dedication of the Mission's new plant in that devastated city.

The weather was everything not to be desired—raw and wet; but, as Pasteur Pannier of the local church said, "It is not at all 'bad' that our friends should see us in our usual atmosphere!"

Life is gradually gaining the ascendancy over death in battered St. Quentin as the returned exiles, with an inconceivable courage and patience, labor at rebuilding and replanting.

It is a task requiring even more of initiative and devotion which the Paris Committee has entrusted to its brilliant young director at St. Quentin, Pasteur Edmond Mercier and his lovely wife. M. Mercier, however, brings to his new responsibility the unusual equipment of the discipline of three theological schools—Montauban, Paris and Edinburgh, plus the grilling experiences of the war, during which, as chaplain and as Y. M. C. A. secretary, he dealt for months on months with men in the imminent prospect of death.

The new "plant" put at his service for his arduous task could not be surpassed as an efficient "instrument of evangelization." In the American delegation present at its dedication were those who had contributed largely to it, but expressions of admiration for what the committee had accomplished with the sum put at its disposal were heard on every side. Besides the ample auditorium the building contains classrooms for all groups, young and old, a gymnasium and an apartment for the enthusiastic young couple who will direct the activities of this newest of the McAll *Fraternités*! At the rear is an enclosed garden and playground which will afford a place of sanctuary for the demoralized children of the returned refugees who live as yet in "homes" that can be so called by courtesy only.

It was characteristic of the modesty of M. Beigbeder, vice-president of the Paris Committee, to whose skill as an engineer and familiarity with affairs the Mission largely owes its new

"installation," that, passing over his own part in the purchase and construction, he should speak at the dedication from the text, "Except the Lord build the house, they labor in vain who build." Addresses were also made by Mrs. James C. Colgate, on behalf of the American McAll Association, the donor of the building; by Director Guex, M. Mercier and Pasteur Panrier of the new St. Quentin Church which will work in closest sympathy with the new *Fraternité*. Nothing in the morning's exercises, however, was more moving than the prayer of "thanksgiving for this resurrection," by Pasteur Biau, of Mar-seilles, whose boyhood was passed in the North and in whose ears "was still ringing the rumble of the battles of 1870 at St. Quentin, La Fère and Soissons."

Luncheon was served in the upper hall and was the occasion for further fraternal greetings.

A "mothers' meeting," conducted in a little *salle* since the year following the armistice by the tireless Mlle Prevost-Brouillet, occupied two hours of the afternoon and stirred the hearts of every one of the visitors as they looked into the questioning faces of the fifty women and half as many children who live in the bleak barracks on the edge of the town.

If Sunday was "memorable," Monday was a day of unforgettable impressions for every Jubilee delegate.

THE GOAL REACHED

The many generous friends who contributed to the Half-Century Fund, Ellen B. Parkhurst Memorial, will rejoice to hear that the goal was reached; the fifty thousand dollars having been pledged in good time for presentation at the celebration in Paris by the Association's official representative, Mrs. Colgate. It was received with sincere and touching gratitude by our over-burdened co-workers in France, who saw in it the means of meeting the ever-increasing cost of the expansion which any healthy and growing work demands.

May all who have helped in raising the fund realize what it means to broaden and deepen those channels of Christian ministry which form "the river, the streams whereof shall make glad the City of God."

THE PRESENT HOUR

50TH ANNIVERSARY ADDRESS BY DIRECTOR HENRI GUEX

When the sower goes forth to sow, he knows what is the harvest that he hopes to see rise in the furrows that he has plowed. When the sower is Christ he can have and certainly He *has* the exact vision of the future harvest, but, when the sower is a man like Robert McAll, his faith must supplement and does supplement the imperfection of his vision. It sufficed for him to know that the seed he planted in souls had a divine origin, that in it was hidden the life of God, the life capable of regenerating humanity, and he was sure of it—sowing and laboring all the length of days that remained to him to live, joyous and strong in the hope of his faith.

How surprised he would have been, when fifty years ago he undertook his Mission among the working men of France by an act of faith veritably extraordinary, if he could have foreseen what would be the result of his labor and what would spring from the seed of his faith. Even before God ended his earthly activity I imagine that he was able to bless God for the growth of the work begun so humbly, the 17th of January, 1872, in a poor stall in Belleville. But today, if he could survey the centers of *La Mission Populaire Evangélique de France* what would he think of it? Would he be satisfied? Would he thank God? I do not speak of the harvest, for we are not yet at the harvest time and this harvest is naturally invisible, but with the visible results which can be definitely tabulated.

Truly a soul-searching question which, in this day of Jubilee, presses on the conscience of those who are in charge of *La Mission Populaire*.

Certainly I firmly believe that he would recognize his work, that he would at least recognize his spirit, spirit of faith and of conquest for the Christ, spirit of love for souls, that he would not disown what his followers have done; but I am sure that he would find it difficult to orient himself in a building like this in which we meet and if he should visit our stations he would find more than one cause of astonishment.

His plan of action, his plan of campaign for evangelizing France, consisted essentially, as you know, in the establishment in strategic places—recognized by him with a quickness and

accuracy of perception really remarkable—of the greatest possible number of halls where the gospel of the love of God could be proclaimed. It was a campaign of aggression that he had undertaken, hiring here and there in Paris, then in the workmen's centers and in the suburbs of our cities, halls of which the installation was of a temporary character not destined to continue, maneuvering his troops, Christians of all the evangelistic churches, in a manner to focus their effort on one point, then on another.

At present, from the force of circumstances this campaign is stabilized at least at more than one point and was becoming so before the death of Robert McAll.

Without doubt *La Mission Populaire* still keeps and will continue to preserve always its own peculiar work of attack and advance. It undertakes or withdraws at times certain ones of its halls, in which always the effort is made to invite the passers-by to come to religious conferences as simple in their methods as they are positive in their religious expression, and you are not ignorant that one important branch of its activity is constituted by what we call itinerant evangelization—that which is conducted by means of portable halls, the missionary boats and the automobile. Thus the gospel is brought to the door of the greatest number, the glad tidings announced, the cross is set up. In many localities where ignorance and superstition reigned, consciences are awakened, souls enlightened and I dare also say that the spiritual life of many Protestants—many that are isolated or grouped in the churches—find themselves singularly enriched by that which our missionary evangelists bring them. If it is not always possible to bind up the sheaves—if it is impossible to measure exactly the grain which has ripened in God's sunlight—it is undeniable that many are the fruits of this itinerant evangelization which *La Mission Populaire* alone practices in France.

As a result of this work during the campaign of last winter a regular service was instituted in the annex of a church; several genuine conversions were the result, of which one was that of a former student for the priesthood; elsewhere in a neighborhood distinctly communistic, Christian ideas have been able to penetrate. Always, everywhere, the parable of the sower proves itself

true; when one sows faithfully the word of God it is never in vain. If some of the seeds are lost others germinate to the glory of God.

But, I have said, the campaign introduced by Mr. McAll has at more than one point stabilized, by which I mean that certain works have established themselves in a manner not foreseen by Mr. McAll but which he would not disown, we are assured, for they constitute the expansion of the work that he undertook. Here, even, in this fine building, which the American McAll Association put at our disposal, as well as at Grenelle, in the plant which holds the memory of the venerated Louis Sautter, there are missionary churches which have been founded. We must add to these two names that of Bercy, a church the outgrowth of our evangelistic hall, whose founder was the valiant chief taken from us this winter, Rev. Charles E. Greig. With gratitude, with respect, we pay tribute to his memory.

At Fives-Lille there is a *Foyer du Peuple*, at Roubaix a *Solidarité*, at Nantes, at Rouen, are *Fraternités*, and tomorrow, at St. Quentin, thanks to the liberality of our American friends, we shall greet the appearance of a new *Fraternité*, sprung from the ashes of the former hall destroyed by the war.

On this form of work—which I shall designate under the common name of *Fraternités*—I must insist, for they are at the present hour, at least in my opinion, the very best form that a work of evangelization can take and they are an honor to *La Mission Populaire*. Even today, in our reconquered Alsace, at Strassburg, at the congress of the Protestant Association for the study of Social Service, they are undertaking to unite the *Fraternités* of France, and who are leading the movement but two men of *La Mission Populaire*, M. Nick and M. Chastand. The *Fraternités*—I do not know how to speak of them as well as has M. Chastand in an article which appeared in the last number of *la Revue du Christianisme Social*. “They are,” he writes, “an intermediary between the church and the masses. Their method is to announce the gospel without ecclesiasticism, to lead to the Christ, the Saviour of all. Their aim—to save the whole man and to make Christianity his social environment. Their program can be defined as ‘to be all things to all men, to

the end of saving in some manner, some of them.' Everything is set in motion to attract, no effort is too great to hold."

The *Fraternités*, shall I say, are, or try to make themselves for the working populations in the midst of which we install them, a Christian fireside where all, from the young child to the old man, at every hour of the day can feel at home and find what will satisfy the aspirations of his entire being, physical, intellectual, moral and religious. They create an environment where on coming from the school, the workshop or the office, the child, the young man, the young woman, the adult, can relax and rest himself and find diversion. It is necessary to every human being, above all to the man who earns his bread by the sweat of his brow, that he have distractions which are good and sane and pure, where as child and as adult equally, he can instruct himself, can enrich his spirit with right ideas, can study the great problems of the world and of life; where, above all else, the need of cultivating his soul, of forming or reforming his conscience, of learning the fatherhood of God and the brotherhood of man is so strongly emphasized that the urge is towards the gospel, towards the Light of the word and the Christ of the Gospel; that the mind learns to turn, as a plant long kept in the shade turns its flower—which is its soul—towards the sun when its rays begin to shine.

"To create an attitude of sympathy for the Master, to obsess the thought of the masses by constant contact with the Gospel—that is what the *Fraternités* are doing," again writes M. Chastand and he adds, "Of what use is it to disguise our message? It is the only one which can excite the wearied attention of men, the only one which can gather together many listeners, the only one which can revive their energy."

Yes, the message of the Gospel of Grace, the gospel of Christ, the Liberator, when it is not veiled but presented to the people in all its simplicity, in all its truth, in all its integrity, always produces miracles—such is the experience given by our *Fraternités* and it is not for us to marvel at it. What are these miracles? They are lives transformed, couples reconciled, drunkards saved, young vagabonds snatched from the army of vice and establishing Christian homes, confirmed infidels experiencing little by little, to their own great surprise, the need of

prayer, yes, of coming to the sacred table to commune with their Saviour. And there are also—and this is a miracle which, since apostolic days, has never failed to be repeated and to attest the reality of conversion, of the regeneration accomplished by the Spirit of God—there are young men carrying their New Testaments to the workshop, reading it during rest hours under the astonished and sometimes scoffing regards of their comrades, distributing to these, tracts, begging them to accompany them to the meetings of the *Fraternité*, or again, on Sundays going forth on colportage tours, going in groups to give public testimony of their faith and their regenerated lives. “They find favor with all the people,” again writes M. Chastand, “on the part of sectarians wilfully blinded, the adversaries themselves give us favorable testimony. Amongst anarchists, communists, socialists, to hostile distrust has succeeded a sympathetic attitude that goes beyond the messengers, even to Christ Himself. Of a truth, it is not yet the real social Pentecost that we are awaiting, but many obstacles yesterday judged insurmountable are now overcome; the way is clear before us; the contact is established; the work of the Spirit is possible.”

Such is the work of the *Fraternités*. How could we fear that the founder of the Mission would not recognize his work in that which is the extension, the fulfillment of it? And why, also, should we not have the ambition to multiply these centers of life, these places of spiritual re-education; to establish one in every congested workingmen's quarter? To till the uncultivated fields, to sow everywhere the Word of God, to go out on the highways and along the hedges to invite the lost, the suffering, all the hungering to the banquet of grace, such remains and will always remain the program of *La Mission Populaire*, its ideal! But also to create social organisms, which, without being churches, make Christ accessible to the people and are a demonstration of what society might become if the Christ should become its Saviour and its king, this also is its effort, its holy ambition and we have the conviction that to fulfill its vocation, *La Mission Populaire* ought to do the one without neglecting the other. It is not only the circumstances, events, the social crises which constrain us, it is the Saviour himself who says to our consciences—“This is what I expect of you.”

Time fails me to say more of what *La Mission Populaire* is at the present hour; to speak particularly of its vacation colonies, of its relief depot of the war supplied from the 646 boxes sent us by our friends in America in enormous cases, veritable treasures which have permitted us to clothe so many bodies and to dry so many tears; or of those 1500 war orphans that these same friends have saved from misery, from sickness, perhaps from death, thanks to the allowances which have actually mounted to the total of 1,730,000 francs.

I have not time to speak as I would of that magnificent fact, the union with a sister work a little older but not less youthful of heart and enterprise than the *Mission Populaire*—I mean the *Société Centrale Evangélique*—to instruct and group Christian workers, to edit the publications which are our munitions of war, to organize special "Missions" throughout France; an effort which is called now by a name that is old but yet young, which is a resurrection, that of "The Cause." And it is indeed a resurrection, this movement which rolls away the stones of the sepulchre, which may astonish and at times confound even those who maintain pious traditions, perhaps, even some of our best friends, but which seeks but one thing—to make evident to the people in our churches, to all the people of our France—the triumphant Christ.

Our friends of the American McAll Association inscribed on the program of their recent annual meeting—"Marching order—the Second Mile."

This word of command—I do not know just what is its meaning but this is how I understand it—"If thy brother," said Jesus, "constrains thee to go a mile with him—go with him twain."

Friends of the *Mission Populaire*, friends of every nationality, you have gone with us a first mile which has extended through fifty years and all the length of this first mile you have sustained, aided, strengthened by your prayers and your faith as well as by your money, the young Mission McAll. From the heart, thank you and may God be praised.

To go with us a second mile, we would not constrain you but we bless you in that you yourselves spontaneously, have taken for marching order the resolution to go with us the second

mile and we feel profoundly how much that resolution holds for us of promise and encouragement. If we were tempted to feel some weariness, to seat ourselves on the side of the road and halt, afraid of the road which remains to be traversed and of our responsibilities, your word of command would be for us a powerful reinforcement.

But your marching order says still more to us. It evokes before our minds the figure of the Christ himself. More widely open than those of the disciples of Emmaus, our eyes behold Him; they see that it is He who has walked with us during these fifty years.

It is He, still He, always He and He alone who will make us advance if He wishes to make use of our Mission, which is His Mission; He who will accomplish, through us or by those who come after us, the second mile.

We say to Him, Lord, may it be Thou who shall inspire all that Thou wouldst that we should do for the salvation of our brothers who are Thy brothers—Lord, abide with us.

Behold us, feeble, very feeble, but having learned that if without Thee we can do nothing, with Thee we can do all things. Behold us, then, thine to obey, to follow, to serve, to be Thy witnesses, to suffer, if needs be.

The future of the Mission—it will be what Thou shalt make it. We are ready to make it with Thee.

Master, to Thee alone shall be the glory.

ITINERATING AT NANTES

AS SEEN BY THE EDITOR

It was Sunday afternoon at the *Fraternité* of Nantes. From the central court came the hum of happy voices, old and young, as preparations were made for a busy afternoon of services.

Classes were gathering for the Bible School, mothers, fathers and children mingled in the large group and much interest centered around the big army *camion* that was being prepared for its weekly itinerating tour. Its destination was a farm at some distance from Nantes, owned by a Protestant lady who had offered to gather a group of the peasants for an evangelistic meeting.

The happy load was soon told of, men who had been "saved to save," girls whose sweet young voices were to help in the singing, some of the fine, strong young men whom M. Chastand always gathers around him, and two happy visitors were packed into the *camion*, until seventeen people were stowed away, including the two reckless lads who found an airy perch on the wheel guards. A stereopticon equipment, hymn books and gospels filled in any available space.

Driven by M. Chastand's skillful hands, the big car rushed through the sweet, French farm lands, turned perilous corners in country lanes, and drew up before a charming, white-walled farmhouse set amongst fine old trees.

An interesting group stood waiting; patient-faced women in neat Sunday coifs, men from the fields and many children.

An earnest service followed in the pleasant, big living room of the farmhouse. The parable of the Wedding Feast unfolded its richness of meaning, as it was told in modern language and illustrated by fine lantern slides. The worn faces responded with a marvelous receptivity of impression, both to the talk and to the spirited singing of the familiar gospel hymns.

A number of hands were raised in affirmative answer to the question whether it was the first time the Bible story had been heard by them and many gospels were given away. Earnest little personal talks and words of cheer were followed by the promise to come again.

Home through the fragrant lanes and the pretty little villages rode the itinerating band—singing hymns all the way. Leading the music sat M. Chastand, driving the car and singing lustily with perfect ease. The boys perched on the guards added their strong young voices to the chorus.

Many were the interested hearers and many were the curious heads thrust out of windows as the tuneful choir rode through little villages filled with the Sunday crowds.

Back to the hospitable *Fraternité* to report a well-spent afternoon went the itinerating band; and to the sympathetic spectators was left the perplexing question—shall we speak of the *Fraternité* at Nantes as a tiny Christian Democracy in practical working order, or as a big Christian family, alive to all the obligations of brotherhood?

PENTECOST AT LILLE

GEORGE T. BERRY

Not the least of the secrets of the power of the Roman Church is the abundance of holidays it provides—especially for those who labor with their hands. Recently it was Ascension Day. In Paris not a factory wheel revolved; banks, department stores and post offices were also closed; the quiet of an old-fashioned New England Sabbath reigned in the streets of the fair capital, and, despite the heat, unequalled in May for half a century, those who had money to risk gathered at Longchamps, while the industrial workers, crowding and jamming each other in the trains, took their wives and children to the country. The faithful remembered the day's meaning and assembled in the churches before setting out on their holiday; but for the vast number the day meant chiefly a "day off" from the grind of toil.

I spent today at Lille, "Pentecost," *le jour de Renaissance!* The first sight from my window was the patched roofs, the new chimney pots, the restored walls of the building opposite my hotel where Hindenburg made his headquarters. Tonight, as I returned just now through the *Grande Place*, there was no indication, aside from the still unoccupied sites of former business houses, that war had ever passed by. The late twilight was giving way to the half-moon and evening star; but every café rang with music and mirth and the well-behaved crowds forced me into the street for passageway! The fête will continue well into the night and all day tomorrow. It will be a tired population that returns to its occupations Tuesday morning.

As I return from my day in the big, adjoining, industrial suburb of Lille, known as "Fives," or "Fives-Lille"—a day so different in every way from the "fete"—I seem to have been in another world. "Fives" was also in holiday attire—its factory-hands dressed in their "Sunday-best!" From the strap-hangers in the tramway one would judge, too, that many *Fivois* took advantage of the holiday to join their comrades in the city proper, whose population is momentarily increased by a hundred thousand. The attraction of the big textile center for me, however, lay in two particular spots and in the man who put

them on the map. One of these is *Le Foyer du Peuple*, the other *Le Rayon*, and the "man" is familiarly called, among those who have known him and his work, "the Apostle of the North," *Pasteur Henri Nick*.



CONFERENCE OF CHRISTIAN ENDEAVORERS GATHERED AT LE RAYON, FIVES-LILLE

Possessed, one might truly say, obsessed, in his early manhood by the vision of "a new earth wherein dwelleth righteousness," he came, over twenty-five years ago, to Fives-Lille to undertake the realization of his ideal. It would be hard to name a more difficult or a more alluring place for such a task! The mills, the mines, their owners and employes, of the North and "Pas-de-Calais," are all within a radius of less than fifty miles. Unspeakable tenements, drunkenness, immorality, the demoralization of promiscuous factory life and, yet more so, of life underground; a hostile priesthood and a reactionary population, becoming rapidly "free thinking"—such were the conditions which faced the intrepid young preacher before the turn of the century.

It has been my privilege to have known Nick intimately during two-thirds of his struggle, or shortly after the date when, having so far won his way into the hearts of "his people," as well as the confidence of his friends, he had built *Le Foyer*. The record of his days and nights of toil, of his conquests and achievements, would fill the shelves of a small library! I have been with him in the home of the reborn drunkard; I have seen him in conference with the strike leader and in the office of the owner of the factory; I have taken the bread and wine of the "communion" from his hands; I have sat at his table and watched his humor at play; I have walked the streets with him and wondered at his smile and his handshake, block after block; I have listened in rapt attention to his addresses; I have seen him but recently recovered from the wounds of battle, and bowed down beneath the crushing sorrow of his wife's death, off again for "the front" on his fourth year's service as the beloved chaplain.

Never have I felt his spirit as today. Never has his "apostleship" so impressed me. For the Pentecostal "holiday" he had invited delegates of the "Christian Union of the North" from Maubeuge to Boulogne, to come to a two-days' conference at Fives-Lille. In the morning at nine I found him in his study preparing for a service at the Temple at Lille. The Lord's Supper and a baptism followed. Late to dinner, he hurried away to his regular Bible-school. (While he addressed this, another school was in session at *Le Rayon*, his second big Christian center at Fives. The "regional gathering" was not allowed to interfere with the day's usual local program.)

At three the sessions of the conference began simultaneously in both establishments—at *Le Foyer* for the young men, at *Le Rayon* for the young women. Two hours and a half of Pastor's Nick's afternoon was given to these groups, followed by a hurried return to his study to prepare for his evening sermon.

At seven he was again on the platform delivering this to an audience which packed his auditorium, floor and galleries. After a service which lasted nearly two hours, a pastor from Paris having also been invited to speak, it was difficult to tear him away from those who wanted a word or a handshake, or whom he sought out, address book in hand, with a view to

future contact and attachments. "Are you tired?" I asked. "*Mais, non!*" He will be as fresh as ever at the prayer service with which tomorrow's program begins at nine.

On the blackboard at the Sunday-school service he wrote two words to help to imprint the day's lesson on the children's minds: "Pentecost" and "Spirit!" One could not be sensible either of the seen or the unseen and not realize, as he looked at that latter word, where the secret of M. Nick's power lay. As he said in his evening sermon on "Jesus and Character," "It is by His spirit that a new spirit is born in men." In his transcendent personality is incarnated the spirit, as his work follows the methods, concrete and sympathetic, of the Son of Man. Not a gesture, not a look from his tender eyes, not an accent, but the spirit of the man and of his Master is revealed.

That spirit has been caught by the young men and young women of Fives-Lille, of the North. Nick is their prophet, their inspiration. If the Christ presides at the birth of the new France, and there will be no new France otherwise, to the deep-browed, and now grizzled, "Apostle of the North" must be awarded one of the brightest crowns.

THE FRENCH GOVERNMENT HONORS McALL WORK

MRS. DAVID R. CRAIG

The week of the McAll Jubilee was filled with many interesting meetings, many chances for social intercourse with the workers, many thrilling moments, but perhaps the most notable event was the garden party at Bishop Bach's on June 28th.

The setting itself was interesting. St. John's Lutheran Church and Manse are placed in the midst of a beautiful court and garden where one would least expect to find it, in the very heart of the city of Paris.

As one enters the gate, to the left is the vine-covered porter's lodge, to the right the Manse, the Church straight ahead, and everywhere are borders of shrubs. We were ushered in to greet our genial hosts, and for a few moments wandered around meeting McAll friends. At half-past three we were asked to take seats in the church.

Pastor Bach opened the meeting with Scripture and prayer and made a short speech referring to the 50th anniversary and its significance to us all.

At the end of this speech M. Guex stepped forward and placed a small chair in front of the platform, then came over and invited Mrs. Colgate to occupy it. Somewhat mystified she did as she was asked to do and we all wondered what was to follow.

M. Bach then introduced M. Fouzier, *Counseiller d'Etat*, wearing the red rosette of the legion of honor, and representing the French Government. He addressed himself to Mrs. Colgate, who rose and stood at ease (?) while he read a very well-written speech, partly in French and partly in English. He expressed the appreciation of the French government for the large relief work of the American McAll Association and for that of Mrs. Colgate as the Mission's representative. Then he stated that he had been appointed to confer on Mrs. Colgate the decoration of *Officier d'Instruction publique*, as a token of this appreciation. As M. Fouzier concluded his remarks, he stepped forward and pinned the little gold palms with their purple ribbon to Mrs. Colgate's lapel.

But all was not over: M. Bach proceeded to present to Mrs. Colgate, in the name of the Mission's Committee, a charming head in marble, of a French *ouvrière*, and then he asked her to take to Mrs. Kelley a bronze figure of the young Jesus in the temple. Even this was not all. Mr. Berry received a bronze statuette of Joan of Arc, and Mr. Archibald, representing the English Association, was given a framed etching of Rheims Cathedral. With a benediction, the *meeting* was over!

There followed an hour of social intercourse (interspersed with tea and ice cream), with such workers as M. Durrleman, Mme Roustain, M. Chastand, Pasteur Nick, and many others.

These last two men, MM. Chastand and Nick, we had a chance to listen to for a few moments; they had just come from a conference of *Fraternités* at Strassburg and so could not be present at the Jubilee Meeting on Sunday.

So ended the public meetings of Jubilee Week. We all felt fresh enthusiasm for the work, and deep thankfulness that we were privileged to be co-workers with these great and good men, and resolved to work with renewed vigor to spread the leaven of the gospel in the hearts of this wonderful French people!

JUBILEE GUESTS VISIT "LE BON MESSAGE"

MRS. EDGAR B. BURR

It was a beautiful June evening, on the eventful occasion when we made our visit to *Le Bon Messenger*, at the close of one of the busiest days of our programme.

We had looked forward with much anticipation to the promised event, and gathered together in the front entrance of our hotel at Compiègne as soon as dinner was finished, to await the two huge motor busses with which we had become quite familiar during the preceding days.

We were promised a brief ride out through the old town of Compiègne and its suburbs to the little village on the Oise, where was anchored our McAll Mission boat. As we flew along the road, the first dusk began to gather 'round us and the peaceful scenes about the homes and dooryards we passed made us realize we must hurry along in order that we might not be late for the service to be held on board.

After a little, we came to a spot where we caught a glimpse of the river, beautiful and tranquil in the twilight, willows and poplars growing on the banks, and the evening shadows reflected on the clear, placid waters of the stream. A sudden turn in the road and then came a full view of the little village and the boat.



THE MISSION'S FLOATING PULPIT—"LE BON MESSAGE"

There it lay, snuggled close to the bank, overhung by willows and birches, and in our honor bravely decorated with the English word "Welcome," printed on a banner and hanging across the path which we followed to reach the tiny gang-plank leading to the little deck.

Chinese lanterns, all brightly lighted, added to the charming picture and completed the appearance of hospitality and preparation.

As usual, every attention had been given to detail and complete arrangement, and indeed we found this to be true on every occasion.

The service had evidently already begun, for there floated out on the still air the sound of singing. We passed along the pretty path, through the little group of kindly and curious villagers, who were waiting to catch a glimpse of the expected strangers, and one by one we crossed onto the little deck and were able to look into the inside of the famous Mission boat, of such eventful history.

Her long saloon was given quite a chapel appearance by the shape of the arched windows, swinging open wide, and the aisle down the center with rows of chairs on either side was faced by a small platform with a desk, and a tiny organ. Bright and shining she was, as clean new paint could make her, quite recovered from her burial in the waters and mud of the river, to save her from ignominious capture by the Germans, and the Pastor Chollet and his wife have taken possession, and once more she is serving the purpose for which she was built.

The little hall seemed full to the last inch as we entered, but we found as usual seats had been reserved for all of us, directly in the front. Some of us faced the audience and places were miraculously provided for the rest among the audience in the front ranks.

Such an interesting group, families from all the nearby villages, fathers, mothers, boys, girls and many babies, all in their best attire and so attentive and devout in their interest in the service. Meanwhile the singing continued, and such singing! That they love to sing is perfectly evident, for they sing with such a vim and will. They did not seem to do much part singing, but all sang "air" and Pastor Chollet sitting directly

in front, facing the aisle, outsang them all, stopping every once in a while to walk down to the door to hospitably welcome some new arrival and provide a seat, somehow.

The choir consisted of a group of girls and boys, eight or ten, perhaps, who live in nearby villages and bicycle to the boat four nights a week to lead in the singing. Sweet-faced girls, and nice, manly boys, without a particle of self-consciousness or shyness.

It was a service never to be forgotten by us who were there that evening. A simple, direct talk by Pastor Bonifas, followed by M. Guex, with his usual charm of manner in speaking and his forceful appealing sincerity.

Perhaps our French was not wholly equal to understanding all, but there was no lack of comprehension of their hospitality and their gracious reference to the American visitors and our purpose and interest in coming.

More singing, several devout prayers and grave attention on the part of the entire audience, and outside the glimpse through the window showed the beautiful river slowly losing the sunset glow and reflection, the poplars on the opposite bank standing out against the sky, and the gentle slap, slap of the water against the side of the boat.

It was all so peaceful, serene and almost dream-like. No wonder the people loved to be there, after the horrors of the past years.

After the last hymn it was very evident no one wanted to go home, and who could blame them!

We shook hands with all, or nearly all, inspected the house-keeping end of the boat, the cosy little sleeping and living rooms, the culinary corner. Mr. McAll tried out the tiny organ, much to the delight of the lingering choir, and they even sang a French song or two for him, reminiscent of the battlefront, and at last we turned to leave.

Already these courteous, appreciative people were our friends. What matter if we spoke a different language, our hearts had responded to each other and little children and babies are a sure means of exchanging fellowship. So out we passed through the little door, up the gangplank once more and taking many a farewell look as we walked through the path, we found our waiting cars.

But we had still another happy memory to carry away, for we heard the sound of singing again, and there on the river bank were assembled the choir, boys and girls, with lanterns lighted and hanging on their bicycles, waiting for a final serenade to the visitors before pedaling off through the country lanes to their homes. Out through the warm, sweet air came their voices, singing to the old familiar tune, "We Shall Meet in The Home Over There."

Again, what matter that the words were in French? Each one of us sang them in American in our hearts, and to many came the pictures of dear old New England churches, with the Sunday evening services, or gatherings about the family piano; and we were all very still as we waved our final farewell to our new friends and drove away through the summer night.

THE "BON MESSENGER" AT COMPIÈGNE

M. GAUDARD, PASTOR OF COMPIÈGNE

The missionary boat has just left us after having been here for over three months and I am extremely desirous of telling you now, not in my name only, but in that of all our Protestant family of Compiègne, the great good its stay here has wrought amongst us.

This year the boat began its campaign at an unfavorable time. It was in December. The cold, the rain, have often prevented the meetings from being attended as they otherwise might have been. But I am anxious to say that if we have not had in the mission boat the crowds we had twenty-three years ago, the meetings have left a much deeper impression. To what cause can this be attributed? It is because the meetings had a much more intimate character, the people had the privilege of hearing the simple moving testimony rendered to the Gospel by a man who had himself been led from darkness to God. And in consequence these meetings have given results for which we must thank God. Many souls have been won for Christ.

We know that later on the *Bon Messenger* is to pass back through Compiègne and will stay here again. We pray God that the revival which He has commenced in so many hearts may spread and that the visit of the boat may again be abundantly blessed for our little church.

BRIGHT PROSPECTS FOR THE WORK AT ROUBAIX

The agreement reached by the McAll Mission on one hand, the Presbyterian Council of the church at Roubaix and the Committee of the *Solidarité* on the other, assures to the *Solidarité* the means of doing useful work.

M. Ferret, the young director, is well-fitted for his task, is thoroughly in earnest and with more space and equipment hopes for a rapid development in the future.

He sees a more receptive condition among the people and is reaching the parents through the children.

The audiences at the Sunday *Soirées* number two or three hundred. He has separated the recreative part of the program from the more purely religious service, yet finds that two-thirds of the audience gladly remain for the latter.

A little handbill scattered widely through the neighborhood of the *Solidarité* advertises a long list of activities and offers attractions for every member of a family from the youngest to the oldest.

The nobility of the *Solidarité's* aim is expressed in its concluding appeal:

"The *Solidarité* is open to all those who are concerned to find for themselves and their families sane amusements, a warm and friendly environment, a means of intellectual and moral development.

"The *Solidarité* aims to fight against all the enemies of the family and of the individual, alcoholism, immorality, obscene literature, gambling and vice under every form.

"It is a voluntary grouping of men who have found in the Gospel the meaning of life and the secret of happiness which imposes above all the respect of conscience.

"Its program is the emancipation of the individual, the formation of character, the hastening of the coming of the Holy City of justice and love.

"Convinced that the secret and the guarantee of the reforms which reclaim the human conscience are found in the ideal that Jesus Christ came to bring to the world, it is in Him that it intends to seek inspiration.

"It attacks no one, does not deprecate free and loyal discussion, and appeals to all seekers in good faith, to all souls vibrant with real fraternity."

THE SUMMER AT "VILLA BONNE HUMEUR"

MME ANNIE ROUSTAIN

It is some time since a report has been sent about our orphans. We have a saying in France, *Les peuples heureux n'ont pas d'histoire* (Happy people have no history) and it was because our work has been going on so smoothly that there did not seem to be anything really worth writing about!

But this summer has been so full of interest for us all, and in a very special way for our orphans, thanks to the numerous visits of our dear and generous adopters, that words are inadequate to give an account of all the pleasant hours we have spent together.

The holiday home at Châtillon has had the honor of receiving several guests, among whom were Mrs. Colgate, the Misses Harvey, Mrs. Craig, Mrs. Elliot, Rev. George T. Berry, and each left as it were a stream of love behind. Never had we so well realized all the affectionate interest awakened in American hearts for the children whose fathers gave their lives for France.

The children whose happy lot it is to come to our holiday home take back with them, not only renewed health but deep religious principles which they try to put into practice all through the year. A mother has just told me of the great change that has come over her little girl since she has been with us. "She is not the same child, and although we are going to live in the outskirts of Paris I will bring her regularly for Sunday and Thursday school, for she dearly loves coming and would not miss them for anything."

Another girl, a very good Catholic, said to her mother lately, "How I wish you could hear the prayers and explanation of the Gospel at Châtillon! It is *ever* so much better than in our religion." One boy opened his eyes wide the first time he heard the prayer that went up to God, and it was hardly over before he cried out, "Oh, Madame, I've *never* heard anything like that! Will you speak and pray like that every day?" And when we answered "yes" he said, "Oh, I *am* glad, because I *like* that!" The singing of hymns still fascinates both boys and girls, so that we can keep them quiet for a long time on rainy days by singing all those they know. This year we have had



"VILLA BONNE HUMEUR," CHÂTILLON-SUR-SEINE

the great pleasure of being able to buy a piano, thanks to a gift made to Mrs. Colgate by a generous friend. May she receive our united thanks and may the sound of the forty young voices joining the music of the piano, reach her even in a distant land!

In October we plan to open the house as a permanent home with about a dozen war orphans whose delicate health requires country air, while their mothers are hard at work. We have been able to secure a dear Christian young woman who is joyously anticipating the interesting work she is about to undertake. Mademoiselle Gignac has lived for several years in America and she has brought home many useful ideas of hygiene and education which she will put into practice in her new home. We hope to make of the *Villa Bonne Humeur*, all the year round, not the sad orphanage whose inmates wear long, black dresses, but the bright, happy home it is during the summer months. May God's blessing rest on this new branch of our work as well as on those who are helping us to undertake it in His name.

WITH THE JUNIORS

DEAR JUNIORS:

"Summer"—"Christmas," truly a big leap but that is where we find ourselves with Christmas boxes shipped and already anticipating the real joy they are going to bring.

What a big opportunity is ours as clearer than ever sounds the call to further the McAll enterprise with the young people of France which means at present, the Orphan Home, the Vacation Colonies and *La Bienvenue*.

The Orphan Home, *La Villa Bonne Humeur*, at Châtillon, is about five hours from Paris and is housed in a large, comfortable building with ample opportunity for growth and expansion. How I wish all of us could have seen the children this summer, the girls in their pink frocks with black collars (made by Madame Roustain and her daughter) and black hair-ribbons and the boys in their striped sweaters.

Wonderful it is for these little orphans to have the opportunity of growing up in the atmosphere of a Christian home with a real mother. They all have household duties to perform, such as keeping their rooms clean, waiting on table and other responsibilities. They sleep in dormitories in groups of three, five or seven and call these groups flower names, *Les Narcisses*, *Les Violettes*, on the same principle as our camps over here so often are divided into tribes known by Indian names.

They have a fine playground and are just as fascinated by "dramatics" and "dressing up" as children (and grown-ups too) the world around. Resist, if you can, working for it and giving your best to its support.

Let us not forget the Sunday-schools of our cities. Begin now to focus their interest on the children of France. Then when we go to New Britain in May we shall all be thrilled by glowing reports of real achievement.

Wilfred Monod says "the spiritual and social influence of French Protestantism (which counts about 700,000 souls) is out of proportion to its effectiveness." Here is our chance to forward the training of the future Christian leaders of France—a minority are they but with the power of a great majority.

May the words of Nehemiah challenge us: "So built we the wall and all the wall was joined together unto the half thereof for the people had a *mind to work*."

Faithfully yours, LAURA H. PARKER.

THE IMPERATIVE CALL FOR CONTINUED RELIEF WORK

AS SEEN BY MRS. JAMES C. COLGATE
DIRECTOR, COMITÉ DE SECOURS

During my visit to France in June, where I went to officiate at the Jubilee of our *Mission Populaire Evangélique de France*, I gave part of my time to traveling through the devastated areas, in order to fully understand conditions and determine how our Association could best meet the need there, in the future.

We have a fine group of men and women, who for fire and enthusiasm surpass any I know. They who have met our Director-in-chief, Monsieur Guex, can well understand the caliber of person he would attract to his side. To meet him is to admire and trust him. From the North to the South, from the East to the West, a master mind conducts the great evangelical work, which ministers so wisely to both old and young, and especially the children.

Our American friends can safely send all their gifts of money and clothing to France in perfect confidence that not a penny will be lost; not a garment wasted, but returned in larger measure of encouragement to bless those who receive—and us who give.

Our chief difficulty here in the U. S. A. is in understanding the French viewpoint, and this ought to be done before we have a right to criticize our French friends, and withdraw our support.

Without reparation funds the French are doing a super-human work—rebuilding the destroyed cities, villages and farms.

The assistance given them through the various large American Societies, is now nearly abandoned.

The poverty of the masses is very great.

Therefore, I feel that our Association must continue its beneficent care of these tortured people, if we are to be truly Christlike in our great apostolic work.

The *Comité France-Amerique* is still generously offering to ship for us free of all expense.

Our depot in Elizabeth, 907 North Broad Street, is open, with Mrs. David M. Miller in charge, waiting for your gifts.

I beg of you to continue your interest, increase your dona-



MME VACHON
The Efficient Director of the Vestiaire

tions for at least three years longer, and make every effort to enlist your neighbors and friends to do the same.

We have an opportunity granted us, through the courtesy of the *Comité France-Amerique* to send, in our cases, clothing to our war orphans, provided we pack them according to the rulings laid down by the French Customs—which are very strict. If you have any simple articles to send over to your especial girl or boy, you can forward them to the Elizabeth Depot, with a letter of exact information—name and address included; this, in turn, will be forwarded to Madame Roustain, whose office is nearby the *Vestiaire*, at the *Salle Centrale*.

AN IMPORTANT WORD FOR ORPHAN SUPPORTERS

Friends of the orphans will please not send any gifts for their orphans to Mme Roustain *through the mails*. The customs' duties usually exceed the value of the package.

Gifts may now be sent to the depot in Elizabeth to be packed in our cases, which will be sent to the *Vestiaire* for distribution.

HOME DEPARTMENT

The Conference A Union Conference of the president and one officer from each Senior and Junior Auxiliary will be held on Friday, November 10th, in the New York Bible Society Building.

Reports will be made by the delegates to the Jubilee and plans for the year's campaign announced.

The Christmas Card The Association's annual Christmas card, with envelope, is now ready for distribution and orders placed for it at the Bureau will receive prompt attention. The Committee has taken great pains to secure a very beautiful card. It is of a religious character, gilt-edged, and is our own special design. The money derived from the sale of the cards will go to the Orphan Fund and never has the need been greater. We are hoping to realize a larger sum than ever before and are counting on all friends of the McAll work to help with the sale of the cards.

A Y. W. C. A. Center in Paris With the evacuation of the A. E. F. and the consequent return to America of the women workers, a large part of the American work of the Y. W. C. A. was brought to a close and the continuation of the principles and ideals of the Y. W. C. A. was entrusted to the French. The center, known as *Notre Foyer* provides simple home comforts to women traveling alone and information to aid visitors on their journey.

The French Government has expressed its thanks to the Y. W. C. A. for every effort made in co-operation with the French organization in promoting methods of work among women and girls in France. Women and girls visiting Paris will find:

Rooms at moderate prices (electricity, central-heating baths)

Cafeteria and information desk at *Notre Foyer*, 9 rue Daunou, Paris (two minutes from the Opera).

Orange During June and July the Orange Juniors held five porch parties at which they made stuffed animals for the Christmas boxes.

A New Publicity Help The Field Secretary has brought home from France, as usual, many new photographs. A set of fifteen of these printed on post cards and representing different phases of the McAll work may be had for one dollar. Orders may be sent direct to Mr. Berry at 156 Fifth Avenue, New York.

These very attractive pictures will be most valuable for use in meetings or for collectors to slip in letters of appeal.

Has your Auxiliary a Secretary for S. S. Work? This year it has been thought wise to combine the offerings for the Sunday-school work and the Christmas Fund and to ask for a special collection to be taken in the schools on Sunday, November 12th. Will you not renew your efforts to enlist the interest of the children of your Sunday-schools in the work being done for the children of France? Could you have been with us this summer and could you have seen the terrible devastation of that country and heard the oft-repeated cry—"If America forsakes us now, we are lost indeed"—you would know that the work of the Mission must be continued with greater zeal than ever—if we are to make the Christ life a reality instead of a theory.

Send to the Bureau for literature and envelopes. We want a hundred per cent. increase in our Sunday-school contributors and in the money they contribute. Can we count upon *you* to help us realize this?

New Britain On May 20th, New Britain held a joint annual meeting of Senior and Junior Auxiliaries at the Country Club. It was a glorious day and the gathering of children was an attractive sight. A most parliamentary business meeting was carried through by the children. The Junior Field Secretary addressed both groups but especially the children, who were an inspiration. They knew what the boys and girls of France wanted because "children are children the world around."

New Britain is looking forward to entertaining the next annual meeting, the children are *thrilled* at the prospect and already some have offered to sleep in the attic!

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

April 8—October 10, 1922—\$28,047.63

| MASSACHUSETTS, \$1,087.65 | | PENNSYLVANIA—Continued | |
|--|----------|---|----------|
| Andover Circle | \$15 00 | Dixmont | 72 00 |
| Boston Auxiliary | 506 00 | Easton Auxiliary | 152 60 |
| Easthampton Auxiliary | 5 65 | Easton French History Club .. | 36 00 |
| Northampton Auxiliary | 219 00 | Philadelphia Auxiliary | 2,242 33 |
| Pittsfield Auxiliary | 36 00 | Philadelphia, Special Gift .. | 7,643 00 |
| Salem | 170 00 | Pittsburgh Auxiliary | 36 00 |
| Springfield Auxiliary | 36 00 | Sewickley Auxiliary | 639 00 |
| Worcester Auxiliary | 100 00 | South Media | 2 00 |
| RHODE ISLAND, \$179.50 | | Villa Nova | 36 00 |
| Providence Auxiliary | \$179 50 | Warren Auxiliary | 21 50 |
| CONNECTICUT, \$970.70 | | West Chester Auxiliary | 13 00 |
| Hartford Auxiliary | \$426 00 | Wilkes-Barre Auxiliary | 355 42 |
| Hartford Junior Auxiliary | 36 00 | DELAWARE, \$41.00 | |
| Meriden Auxiliary | 134 00 | Wilmington Auxiliary | \$41 00 |
| New Britain Auxiliary | 150 00 | MARYLAND, \$740.00 | |
| Norwich Auxiliary | 127 70 | Baltimore Auxiliary | \$614 50 |
| Windsor | 97 00 | Baltimore Junior Auxiliary .. | 125 50 |
| NEW YORK, \$6,916.15 | | DISTRICT OF COLUMBIA, \$885.77 | |
| Albany Auxiliary | \$85 00 | Washington Auxiliary | \$803 23 |
| Brooklyn Auxiliary | 236 00 | Legacy Mrs. Florence Cairns .. | 82 54 |
| Brooklyn | 25 00 | OHIO, \$1,253.50 | |
| Brooklyn Junior Auxiliary .. | 152 00 | Bowling Green | \$18 00 |
| Buffalo Auxiliary | 637 50 | Cincinnati | 200 00 |
| Buffalo Junior Auxiliary .. | 54 00 | Cleveland Auxiliary | 1,000 00 |
| Buffalo Children's Auxiliary .. | 25 00 | Dayton Auxiliary | 35 50 |
| Ithaca Circle | 191 00 | ILLINOIS, \$456.00 | |
| New York Auxiliary | 3,158 15 | Chicago Auxiliary | \$415 00 |
| New York Special | 45 00 | Hubbard Woods | 36 00 |
| New York | 1,275 00 | Lake Forest | 5 00 |
| Rochester Auxiliary | 476 50 | MICHIGAN, \$350.00 | |
| Scarsdale | 36 00 | Detroit Auxiliary | \$350 00 |
| Syracuse Auxiliary | 54 00 | WISCONSIN, \$62.00 | |
| Troy Auxiliary | 376 00 | Milwaukee Auxiliary | \$62 00 |
| Utica Auxiliary | 90 00 | MINNESOTA, \$621.00 | |
| NEW JERSEY, \$2,407.32 | | Minneapolis Auxiliary | \$327 00 |
| Belvidere Auxiliary | \$158 50 | St. Paul Auxiliary | 294 00 |
| Bloomfield | 36 00 | IOWA, \$150.50 | |
| Bloomfield, 1st Pres. Church .. | 13 50 | Clinton | \$9 50 |
| Elizabeth Auxiliary | 200 00 | Hopkinton | 18 00 |
| Haddonfield | 72 00 | Sioux City Auxiliary | 123 00 |
| Montclair Auxiliary | 524 50 | COLORADO, \$18.00 | |
| Morristown Auxiliary | 150 00 | Colorado Springs | \$18 00 |
| Newark Auxiliary | 341 00 | CALIFORNIA, \$10.00 | |
| Ocean Grove | 5 00 | San Diego | \$10 00 |
| Orange Auxiliary | 544 68 | Cash | \$1 55 |
| Legacy Eva A. Joyce (Final payment) | 25 89 | Per National W. C. T. U. ... | 47 25 |
| Orange Junior Auxiliary | 18 00 | Collection Annual Meeting ... | 99 52 |
| Plainfield Auxiliary | 110 25 | Scrivner Sons—Royalty on "Deer Godchild" | 1 20 |
| Princeton Circle | 208 00 | Per Sale of Christmas Cards .. | 109 20 |
| PENNSYLVANIA, \$11,639.82 | | | |
| Athens | \$36 00 | | |
| Chatham | 18 00 | | |
| Chester Auxiliary | 144 00 | | |
| Mary S. Crozer Legacy (Final payment) | 192 97 | | |

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

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